

the rise, fall of nations and peoples. His also is the glory.

Earthly crowns glitter and fade. But the real glory is the moral and spiritual glory of restoring a lost world to God. This belongs to Him of whom the poet wrote.

"Yet behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own."

II. This is also a form of prayer for our instruction. Not that Jesus meant that we should always, when we pray, repeat these words. "After this manner therefore pray ye," is to be interpreted like, "But thou when thou prayest, enter into thy closet." If we interpret this last scripture like some people and churches do the first, we should not have any public prayer. Prayer would then, not be allowable except in secret. Such an interpretation is false. It is not literal. It is perverted. So about the Lord's prayer. Jesus can have no objection, of course, when we repeat its very words, but that we must repeat it every time we pray in order to offer acceptable prayer to God is a notion of ignorance and inconsistency.

Those who contend that we should always repeat the Lord's prayer when we pray, show their inconsistency, or ignorance of the Bible, by refusing to obey the other words of Jesus, "When thou prayest enter into thy closet," in as literal a manner.

What Jesus did mean was that we should pray after the *manner* of this prayer. It should furnish us a model after which we should pattern our prayers. This is borne out by the fact that all the prayers recorded in the New Testament offered by apostles and disciples are not closed by repeating the Lord's prayer. See Acts 4: 23 30; 1: 24, 25; 7: 59, 60.

And people who contend for the contrary should either be consistent and pray only in secret, or admit their ignorance of the Bible, or stop teaching such things as God's word. They are adding to the Bible and must suffer the consequences. "O, Consistency, thou art a jewel." "Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14: 22.

RELIGION IN EVERY DAY LIFE

R. R. TEETER

If the religion of Jesus Christ is of value to any man, it must be because of its relation to his every day life.

Every day life is that with which we have the most to do. It occupies about six sevenths of our time. Surely then, this is the time that should be filled *heos ano* with religion. Giving one day in seven to religious thought and practice can not develop a holy life. In fact the religion of Christ can never be understood, much less put to practical use by giving only one day in seven to its consideration.

Jesus did not come to establish a one day or a special day religion, but an every day religion.

Certainly the reason this religion seems a

failure in so many instances is, it is put out of its place, is transplanted into a foreign soil where the elements most conducive to its development are sadly lacking.

An every day religion is the only religion that will ever reach the mass of the unsaved. Form, ceremony, or cant will never reach that class of people who need practical, every day help to a higher life.

We have too many formal Christians who are regular attendants at Sunday church services, but when they go to their work or business on Monday morning they forget all that they learned or heard on the Lord's day.

If one's religion is not put into his every day life, the world has a right to call him a hypocrite. There are too many Christians who do not live as if they had ever known Christ. Their life and conduct is a travesty on the name Christian, and yet they want to be owned as members of Christ's body.

The world points its finger at such and says, "Look at that man. He is a member of your church, and if he dies you will speak of his faith and Christian qualities and will make it appear that he has an eternal lease on a heavenly mansion, while if I die you will have no hope to hold out to my family, or no assurance to give them that we will ever meet again. And yet, your church member goes to the same places I go, enjoys the same amusements I enjoy, uses the same business methods I use, in fact, except that he goes to church on Sunday, he lives the same life that I live, and I would like to know what is the difference between him and me?" And we repeat the question, "What is the difference?"

O my dear brethren can you not see this element of weakness? Will not you correct it, and make religion occupy the most important place in your lives? Make it an every day religion; a religion that counts for truth and righteousness, and peace and joy in the Holy Ghost; a religion full of good deeds and Christian charity; a religion that the world will recognize as divine.

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MISUSE OF SCRIPTURE

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It cannot be reasonably expected that all scripture will be correctly interpreted, even by sincere Christians; because some of them are not qualified for such a work; and besides, there are truths which are too intricate, too profound and too obscure to be defined with exactness, even by the wisest and most scholarly Christians. But I see no excuse for any Christian of fair intelligence and a good measure of familiarity with the Bible to make such use as some do of plain passages. It looks to me that the misuse is undue zeal to substantiate some theory or practice. I have often been astounded at the explanations which some Christians make of certain passages. Here is an example. Christ said to the woman who was charged with adultery, "From henceforth sin no

more." Some Christians say that Christ meant that this woman must not commit any sort of sin thereafter. They use these words as teaching the idea that Christ commands people to be entirely free from the commission of sin in any form. There could scarcely be a greater misuse of Christ's words or those of the Bible.

If one will keep in mind the precise circumstances in which Christ was placed, he will see that Christ was not thinking of sin in general, but of that woman's particular sin. The woman did not deny that she had committed adultery, nor did Christ deny the fact, or the allegation. It was a plain case. Hence what Christ required of the woman was that she should not continue to commit the sin of adultery. I write this, not in support of any theory, but in support of a truth which is as evident as any plain Bible truth. I am concerned in getting at the actual truth in the case. It was a specific sin which this woman was charged with. It was not that in a general way she was a sinner, but that she was guilty of adultery; so Christ virtually said to her: "Go thy way; from henceforth do not commit the sin of adultery any more."

This is a fair way to use this scriptural incident. No one has a right to use it to attempt to prove that Christ commanded the woman to not commit sin in any form. Let us treat the Bible fairly.

THE DIVINITY OF CHRIST AND THE BELIEVER'S RELATION TO HIM

S. KIEHL

Jesus the Nazarene, was born of the virgin Mary in Bethlehem, of Judea, dwelt in Nazareth and Capernaum, lived a life of holy service doing the will of God, was crucified near Jerusalem, buried in the tomb of Joseph of Aramathaea, arose from the dead on the third day, and subsequently ascended to heaven.

Who is this "Son of Man in heaven?" What relations does he sustain to you, or you to him? Is he God or is he man? Let us have a Bible reading on this subject.

There are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one, I Jno. 5: 7. In the beginning was the Word, and the Word was with God, and the Word was God, Jno. 1: 1. Unto us a child is given, unto us a son is born, * * * and his name shall be called * * * the mighty God, Isa. 9: 6. Unto the son he saith, thy throne, O God, is for ever and ever, Heb. 1: 8. This is the true God, and eternal life, I Jno. 5: 20. Without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, I Tim. 3: 16. I and my Father are one, Jno. 10: 30. He that hath seen me hath seen the Father, Jno. 14: 9.

The first time that Thomas saw the risen Christ, he exclaimed, My Lord and my God,